The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIV. New Series.—No. 21. SATURDAY, MAY 26, 1888.

Rs. 5 PERANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—July as well as June will be a great month for religious Conferences in London. The International Missionary Conference will be followed not only by a great gathering of Bishops under the title of the Pan-Anglican Synod, but also by a Pan-Presbyterian Council. At the latter, Dr. Dykes is to preach the opening sermon. The Duke of Argyle is to preside at the reception of delegates. And among those who have intimated their intention to be present is Dr. Pressensé.

—The *Rock* gives an illustration of how important results often flow from small and unexpected causes. Canon Ellison was staying at Windsor, and saw a child carried on a shutter to the hospital. On making inquiries he ascertained that the poor little thing had been kicked by a drunken father and seriously injured. He proceeded to the hospital, but on arriving there found that the child was dead. Suddenly a terrible shriek was heard. It came from a charwoman who helped in the hospital, and who had been sent for to lay the little thing out. She was its mother, who had that very morning left her little one playing about as bright and happy as possible, and now was summoned to remove its corpse. This sad incident of a home blighted through the influence of intoxicating drink made such an impression on the Canon that he at once resolved never to touch a drop of drink, and to do all in his power to stem the evil brought about by it. He thereupon laid the foundation of the great organization known as the Church of England Temperance Society.

—If you can "afford" to dress as you do, says the *Christian Standard*, how is it that somebody near you is in rags, or is starving for bread, or is without the Gospel and without a preacher? If you are so well-to-do that you can "afford" so much finery and folly in your dress, and in your home, and in your splendid equipage, how is it that there is so much "begging" going on so often in your Church? Why must the poorer members be urged to give, if you can "afford" to give so much to yourself and give so little in proportion to God? These are pertinent questions which those whom they concern should answer on their knees.

—Pastor Chiniquy, the celebrated ex-Romish priest, writes to the *Converted Catholic*—"As your readers always like to know the progress of the Gospel among the Romanists, allow me to tell them that during these last twelve months more than three hundred have renounced the errors of Rome to accept the Word of God as the only light of their intelligence; among my French Canadian countrymen there are two priests who have made their abjuration in our humble chapel. It is very seldom, indeed, that I spend a day without receiving some letters speaking to me of new converts who have washed their robes in the blood of the Lamb, after having broken the heavy and ignominious yoke of the Pope."

—The *Free Church of Scotland Monthly* for May, in its "Bird's-eye view of our Missions" by Professor Lindsay, contains a highly appreciative account of the work of the Free Church Mission in India, "to which the Church devotes nearly 70 per cent. of its funds and of its missionaries." This work, says Professor Lindsay "is distributed around five centres—Calcutta, Madras, Bombay, Poona, and Nagpur—and each centre may be briefly described as a nucleus of Christian higher educational work, surrounded by a circle of vernacular and more purely evangelistic effort. The arrangement has an historical explanation. When our India Missions began, our first missionaries were allowed to enter the land by the East India Company, which then ruled where the Queen now governs, only on the understanding that they came as *teachers*, and not as *preachers*. The teacher preached as well as taught from the beginning, but he got opportunity to preach because he was a teacher. It was in this way that our mission work was compelled to take the shape it assumed and still maintains. The arrangement forced on our early missionaries was found by them to be a blessing rather than a hindrance, and it should always be remembered that no other agency has been found to have drawn so many cultured heathen to Christianity.

"Our missionaries have remembered, however, that Christ came to preach His Gospel to the poor as well as to the rich, to the despised as well as to the well-born, and round each of these institutions have gathered vernacular missions to the low caste Hindus. The Calcutta College has given birth to the Bengal Rural Mission and to our work among the Santals; the Bombay College has its vernacular missions at Berar, Jalna, and Indapur; the Christian College in Madras has given birth to vernacular work at Royapuram, Conjeveram, and Chingleput; Nagpur has its Bhandara and Kampthi stations, besides medical mission work among the poor of the city; while Mr. Small and his band of catechists are at work in Poona."

—At the Annual Meeting of the Wesleyan Missionary Society at Exeter Hall, London, the Rev. William Burgess, of Hyderabad, gave a graphic and glowing account of the Wesleyan Mission at that place. He described Hyderabad, with its population of 400,000, as

"a veritable Indian Cairo. No Englishman was allowed to live within its walls, nor could enter its gates without official permission, and then only on the back of an elephant, and under the escort of two British cavalry. Every man was armed to the teeth, and almost every third shop was an armoury. One fancied, on going through Hyderabad, that everybody's object was to render assassination æsthetic! The city gave one the idea that a spark only was necessary to plunge it into turmoil and dissolution."

Having explained the difficulty which he had in procuring a site for the chapel which now stands in Hyderabad, spoken of the opposition raised by agnostics and others, and of the persecution he and his assistants had suffered at the hands of the people, Mr. Burgess said that

"their policy was to use as few Europeans in the work as possible. India required a cheaper agency, cheaper than the Mission House could supply. Mr. Champness paid £30 a year to his evangelists. He could get three Native workers for that sum if he had the money. Men grown on the soil was what they wanted. In connection with the Mission at Hyderabad they had five Native ministers, men who were able to stand shoulder to shoulder with the European minister. They had baptised four hundred and fifty converts from Hinduism, and their congregations numbered more than six hundred. They had the nucleus of Native Christian Churches in five distinct centres. One of these had reached the state of self-support—and one or two others were climbing up to the same position. Seven years of honest work in the mission had, by God's blessing, been followed by results never thought possible. He had received a letter recently from Hyderabad with an urgent request to call at the Mission House and urge the Secretaries to increase the Native grant, and stating that more than two hundred and seventy had been baptised at one station, and the only reason why the number was not larger was on account of not having a sufficient staff of Native assistants. In that letter he was also instructed, in the case of the Mission House being unable to help, to appeal to the Connexion, and it was stated if the appeal was not responded to the brake would have to be put upon the reaper. The fact was, their present embarrassment arose from their success, and these successes were only the earnest of the glorious days to come. He dared not believe that Exeter Hall intended to put the brake on the reaper that morning."

This speech excited a large amount of enthusiasm. It indicates the character of the foreign work in which the Churches at home are most interested.

—A valued correspondent writes:—"Colonel Weerasooriya, 2nd in Command of the Salvation Army in India, was suddenly called from the conflict to his eternal reward on the evening of Friday the 18th instant. He had been suffering from weakness brought on by overwork, and an attack of cholera proved too much for his overtaxed strength. At 8-30, during the course of the usual evening meeting at Bombay, his comrades received the news that their Colonel had gone home.

"The funeral took place the following evening in the quiet and peaceful burial ground at Sewree. A fit resting place it seemed for one whose life was spent in the

thickest of the battle, and who now at an early age has laid down the weapons of warfare and entered the rest of heaven.

"After a drive of four miles or more from head-quarters, the funeral party halted at the gate of the cemetery. The scarlet coffin, draped with an Army flag, was carried by bearers dressed in white. The band went on before sounding forth notes, not of woe and sorrow, but of joy and victory. There could be no mourning for the sake of the Christian soldier who was even then joining in the songs of the redeemed.

"A band of friends and sympathisers gathered with the Salvationists around the grave, and the simple funeral service was solemn and impressive. A feeling of sacred awe came upon the meeting, and heaven seemed very near as we sang 'My Jesus I love thee' with the chorus 'I'm hiding in thee.'

"Staff-Captain Muktanand who conducted the ceremony, read a few verses from the 22nd chapter of Revelation. Dwelling on the 14th verse he rejoiced in the thought that their Colonel, since the day when he gave his heart to God in the Trinity College at Kandy, had done His commandments and was now 'blessed.' He spoke of Col. Weerasooriya's devotion to the war, and of the great loss they have sustained in his death, and mentioned that the last words he was heard to speak were 'Yours for the salvation of India.'

"The Rev. H. C. Stuntz engaged in prayer, praising God that in Christ we have victory over the grave, and then many hearts renewed their vows of consecration to God as all joined in the chorus which was the last sung by Col. Weerasooriya in this world—

'I will trust Thee
I will trust Thee
All my life thou shalt control.'

"Captain Biswas spoke joyfully of the prospect of meeting him again and rejoicing together over the victories which God had given in the warfare against sin. Others of his comrades also spoke, telling of their love to their Colonel, of his zeal and earnestness in God's work, and of their certain hope of meeting him again, and urging any present who were unsaved to seek the Saviour who had made his life so fruitful, and who could transform the lives of other sinners, to make them also fruitful for His glory.

"Captain Muktanand then committed the body to the grave, there to await the resurrection morning; and those assembled turned away with sacred feelings stirred within their hearts. It may be that He who doeth all things well, in calling away His servant from the work to everlasting rest, designed to rouse some who have not been following Him so fully as they might have done, to take up the work which Arnolis Weerasooriya has laid down."

Mr. C. H. Spurgeon and his institutions are greatly benefited under the will of Mr. Edward Boustead, of Clapham Park, London. £5,000 are bequeathed to Mr. Spurgeon; £5,000 to his Orphanage at Stockwell; £3,000 to his Colportage Association, and £1,000 to Mr. Carden, the Secretary of that Association. Dr. Barnardo receives £3,000 for his admirable work among poor children.

PASS IT ON.

LET us resolutely fight the *ignorance* that exists on the missionary subject, by opening up all the sources of information within our reach. And we must trade with the information we get, and teach others to do the same. Any missionary information which has stirred your own soul, or revived your faith in the power of the Gospel message; which has prompted prayer, or stimulated praise, or put to shame your own lukewarmness, *pass it on*. Do not wait, but while it is fresh *pass it on*. Use it as an illustration at the Bible class, write it to a distant member, tell it in conversation; by lip or letter—*pass it on*. It is only a breath, but it will fan the smoking flax of your neighbour's zeal to a brighter flame, which shall again kindle other fires.—*Miss Braithwaite.*

MOTHER NEVER TOLD A LIE.

A benevolent man was crossing a field, when he discovered a boy lying in the grass, evidently bright and intelligent, but sick. The kind-hearted man went to him, shook him by the shoulder and asked him what he was doing there. "I am waiting for God to come to me," he said. "What do you mean?" said the gentleman, touched, as he was, by the pathetic tone of the answer, and the condition of the boy. "God sent for father and mother and little brother," said he, "and took them away to His home up in the sky, and mother told me, when she was sick, that God would take care of me. I have no home, nobody to give me anything, and I came out here and have been looking so long up into the sky for God to come and take care of me, as mother said He would. He will come, won't He? Mother never told me a lie." "Yes, my lad," said the man, overcome by emotion, "He has sent me to take care of you." You should have seen the eyes of that expectant boy flash, and the smiles of triumph break over his face as he said, "Mother never told me a lie, sir; but you have been so long on the way."

What a lesson of trust to the child of God. All God has said is true. He never told us a lie, and what He has promised He is able to perform.—*The Christian Witness* (Boston.)

A STRANGE COINCIDENCE.

The Editor of a widely-circulated periodical writes to the *India Watchman*:—"I am glad that you keep the subject of Sabbath observance well to the front. A great deal of attention needs to be called to it in India. Your article on 'Sunday Travel,' recalled to me a conversation which took place a few weeks since at a missionary's breakfast table. I had been speaking of the erection of a Christian institution at Bombay where the building was proceeded with on Sundays, just as on other days. The missionary said that he knew a gentleman who was at Umballa while the large Church there was being put up. One Sunday this gentleman passed the nearly finished Church, and found one of the mechanics engaged on the tablet of the Ten Commandments. He was at work upon the words—'Remember the Sabbath day to keep it holy.' Judgment should indeed begin at the house of God."

"He who waits to do a great deal at once, will never do anything."

START RIGHT.

A friend writes:—"I wish there were more saved *families* about. The Lord's work would go ahead then. I am afraid a great many do not start right. The motto for every young man and woman starting life together should be:—

'In full and glad surrender,
We give ourselves to Thee.
Thine utterly and only
And evermore to be.
Oh, Son of God, who lovest us!
We will be thine alone,
And all we have and all we are,
Shall henceforth be Thy own.'

That is the secret of a happy married life."

A RED SEA ROCK.

A FOURTH and happily a successful search by her Majesty's ships has just been made for a reported rock towards the southern end of the Red Sea, on which two steamships—the *Avocet* and *Teddington*—are supposed to have struck during the year 1887, both ships afterwards foundering. Owing to a considerable error in the position given by the former vessel, the first search was mainly over ground too far to the westward, and operations were suspended until more accurate information could be obtained. The loss of a second ship, in a position given five miles north-east of the first, caused a second and careful search to be made on a more extended area—still with no indication. A surveying vessel was then sent 2,000 miles in order to institute a rigorous examination, but six weeks' close search, under great difficulties of strong wind and heavy sea, bore no fruit, and various theories were started to account for the loss of the two steamships.

The fourth ship, her Majesty's surveying ship *Stork*, has been more fortunate. Guided by some slight indication afforded by an insignificant rise in the sea bottom, she has found the rock. It is a small coral patch only 15 feet under the surface of the sea, and stands in 28 fathoms water in latitude 14°22'8" N., longitude 42°41'32" E. It lies midway between the two best positions that critical cross-examination had finally settled as most probable for the respective vessels that were lost. Though it is between five and six miles from the direct straight line of track, the existence at times of strong currents transverse to the axis of the Red Sea causes the danger presented by it to be by no means insignificant, and it is a matter for marvel that it has never been before struck.

The difficulty of finding such a small rock may be appreciated from the fact that one of the searching ships was at anchor within 400 yards of it, with her boats sounding round her, without its being perceived, and she was driven from her anchorage by a gale before the spot was passed over by the boats.

In view of the enormous British trade, valuable both in lives and property, that passes down the Red Sea, it is a matter of general congratulation, concludes the *Overland Mail*, that the Admiralty refused to discontinue the search until the last hope of finding a rock had been dispelled, and that the efforts to discover it have at length been crowned with success.

There are many hidden rocks in the ocean of life. Blessed are they who have on board the unerring Pilot.

Word and Work says there is in America a Society for aggressive Christian work entitled "The King's Daughters." It is in its second year. It has a membership of 10,000, and is rapidly growing.

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RELIGION AND BUSINESS.

The Mail and Express, New York daily paper, prints at the head of its editorial columns a passage selected from the Bible each day. Being questioned as to the reason of this course, the proprietor replied: "I print the text because I think it desirable that men who are necessarily absorbed in business should be reminded of the words of their heavenly Father. Some people poke fun at me for it, but I don't mind it. It is God they ridicule, not me. As long as I am associated with *The Mail and Express*, I shall publish a text from the Bible every day, and print it in the same place, so that my readers may know where to look for it."

WITH GOD ALL THINGS ARE POSSIBLE.

WHAT the Church needs just now above all else is a *baptism of prayer*. The world has invaded the Church with its secular spirit and its sceptical spirit. Confidence in the supernatural is practically undermined. "A life of faith" is often sneered at as fanaticism, and "dependence solely on prayer" is regarded as a mere pretence or an indirect mode of advertising and appealing. Men show the grade of their own piety and spirituality by their construction of the motives and methods of other disciples. A Christian who sneers at George Müller, Francke, or Dorothea Trudel, and who speaks in depreciation if not deprecation of J. Hudson Taylor and the heroic African bishop, William Taylor; he who will embark in no enterprise where he has not a human security, has the flavour and savour of the natural man and does not *perceive* or certainly *receive* the things of the Spirit of God. The Christian Church needs to pray and pray in faith, believing and expecting great results. Mathematics and measuring lines cannot compass God's power. There is a supernatural sphere and an omnipotent energy at work in that sphere. The God of Pentecost is not dead. The Holy Ghost can "demonstrate," what no argument can prove to a soul whose spiritual perceptions are dulled and deadened. There is a logic of moral conviction that God only can wield. He who takes up the isles as a very little thing knows how to raise a continent to a higher level; He who can say "Let light be" can flood a world with glory. Where is the faith in prayer that made the place where primitive disciples assembled to shake with the presence of God; that caused Peter's chains to be riven and his prison doors to open of their own accord; that made the palace of the Cæsars a vestibule of heaven, and turned infidel Thessalonica into a pulpit of evangelism?

If the forthcoming Missionary Conference in London shall not issue in a new baptism of prayer, the highest result will not be attained. We believe that from the first, that great gathering, in which all disciples forget their differences and join hands and touch hearts in a common purpose to promote God's glory, will prove a new Pentecost. Let the whole Christian Church unite in one mighty and moving entreaty, that in these latter days it may come to pass that God shall pour out his Spirit upon all flesh and Joel's prophecy shall at last find its grandly complete fulfilment.—*Rev. A. T. Pierson, in "Missionary Review of the World."*

MEMORIAL STONE OVER MR. BOWEN'S GRAVE.

Mr. JAMES MORRIS, C. E., Colaba, Bombay, reports that he has received the following additional contributions towards the erection of a tomb over the grave of Rev. George Bowen:—H. C., Rs. 20; G. M., Rs. 10; R. H. S., Rs. 5; Miss M., Rs. 5; T. G., Rs. 10.

Epitome of News.

SATURDAY, MAY 19.

—A preliminary forecast of the monsoon up to the end of April deals with the Himalayan snow-fall and pressure over India, and the result seems to indicate early and satisfactory rains. The only exception is Deccan, where there has been excessive pressure, which might cause deficient rainfall.

—It is stated that the young Prince of Teck has been gazetted to the 17th Lancers, as second lieutenant, and will join the regiment now stationed at Lucknow, next cold season.

—A contemporary says that the Duke of Edinburgh has a generous uncle, the Duke of Saxe-Coburg-Gotha. He has presented to his nephew the Schloss of Rosenau, with its contents, and the gardens and grounds which surround it. Rosenau is about four miles from Coburg, in the midst of splendid forests, and commands the magnificent scenery of the famed Thüringer Wald. It was the birthplace of the Prince Consort, and the Queen has more than once stayed there. It was formerly a favourite hunting-lodge; but has of late been neglected by the Duke for another schloss—Callenberg—which is about ten miles away. The Duchess of Edinburgh and her children will enter upon the enjoyment of this pleasant residence during the summer, which they propose spending at Rosenau. To be heir to an estate in heaven is vastly more important than to possess the most beautiful estate on earth, which can never confer happiness where there is not paradise in the heart

—In the Doveton College (Calcutta) murder case, Meherali has been sentenced to undergo the extreme penalty of the law. Zorab and Bhuttoo have been discharged. After the sentence was passed Meherali said loudly, "When two committed the murder why should one be hanged?"

—Under the new scheme for the reorganisation of the Judge Advocate-General's Department, the establishment will consist of one Judge Advocate-General for all India, stationed at Army Head-quarters, Simla, four Deputy Judge Advocates and six assistants. Bombay and Madras will each have a Deputy Judge Advocate at Army Head-quarters, who will also be in charge of a circle. There will be nine circles for all India, including Burma. Colonel Tytler will be Deputy Judge Advocate at Poona with the Head-quarters of the Bombay Army and second circle.

—The town of Moni, Burmah, was recently sacked and burnt by Twet Nga Lu, filibuster. News has been received that on the night of the 15th instant Mr. Scott, Assistant Superintendent, Shan States, with Lieutenant Fowler and half-a-dozen men of the Rifle Brigade, mounted on officers' ponies, made a dash upon the place and secured the person of Twet Nga Lu, who is being brought into Fort Stedman.

—It is reported from Srinagar that an Englishman, with six servants, has been buried in an avalanche in the Kaintal Nulla in Kishtwar.

MONDAY, MAY 21.

—The *East Goftar* says—"Bombay is the first city in India in many things, even in gambling. It is essentially the city of gamblers and speculators, and it is facetiously remarked that if some of them had a chance, they would gamble their very souls away. As it is, the Bishop of Bombay does seem to think that the souls of all those who are engaged in this pastime are in jeopardy. As representing a journal more concerned with the secular aspects of public questions, we would condemn gambling, on account of its baneful influence on society. Among the lower classes of people it leads to violence and crime, and low gaming houses are said to be the nests of thieves and criminals. In a short time hence, the rain speculation will be in full swing, and a miserable shed has already been rented for the season in Mumbadevi for a sum of Rs. 6,500. A large number of Marwadees from Jodhpur will come down to the Monte Carlo of India to try their luck, while remote places like Calcutta are said to be sending every year their contingents of rain speculators. It is a pity that the law cannot reach them. The scene of these speculations is a source of great nuisance to the neighbourhood. It is the place where thieves and pickpockets find a good field for the exercise of their talents, and it is the place to which can be traced the origin of many suicides committed by ruined speculators."

—The order lately given to the Russian Press to abstain from all criticism upon the German Crown Prince and Prince Bismarck was accompanied by a warning that immediate punishment would be the consequence of any infringement of the order. Such a rigorous admonition has never before been issued to the newspapers, and it is, therefore, regarded as denoting the resolve of the Government to maintain the best possible relations with Berlin.

—The Government of Russia has ordered the expulsion of the Jewish residents from Helsingfors. An exception alone is made in favour of the Jews who have served in the Russian army and their children. The Finnish papers protest energetically against this measure.

—The executive council of the Irish Exhibition in London have decided to give preference to the women's industries section, and an influential council of ladies is now being formed. Throughout both England and Ireland, ladies' local committees are to be arranged, whose object it will be to gather and supply articles of every description for sale in this section. An old Irish street or market scene will be built, and the attendants, many of whom will be ladies of distinction, will sell at these mimic shops, dressed in appropriate costumes. The profits of the exhibition are to be devoted to the industrial training schools in Ireland.

—Edison, the famous inventor, is at last fairly outrivalled, and in a department hitherto considered peculiarly his own. Carlo Bozza, an Italian, has just perfected a series of inventions for the application of electrical power, by means of which he telegraphs, or rather produces, at any distance, the concerted orchestral music of the great composers, or, indeed, any music. Unaided, save by a powerful battery, he plays all the instruments of a brass band to the number of thirty or forty, with the usual accompaniments of drums, tympanics, castanets, triangle, cymbals, &c., and the music is produced at any required distance from the operator.

—The trustees of the Ajmere Orphanage, now that its erection in the Methodist Episcopal Mission premises is at hand, desire to thank all donors. To it and the other features of the combined edifice 1,010 persons have subscribed. It has become impossible to publish so great a list, in which would be found the names of the Maharajahs of Jodhpore, Jeypore, Kishengarh, Bhurtpore, Dholpur, Kerowlee, the Rajah of Khetri, the President and Members of Council of Regency at Gwalior, the Senior Members of Council and others of Jeypore, and thus at the places earlier named, and the benevolent native and European gentlemen along the line of the B. B. and C. I. Railway, and at some other points. Through the kindness of Mr. D. Joscelyne, District Engineer, the plans are perfected, and he thinks that the building, which has a length of 85 feet and is two storeyed, will, with out-offices, be ready for use within four months.

—A Chettia boy in Madras, aged 12, was married some time ago to a girl of two summers. As happens in many such cases,

observes the *Indian Spectator*, the boy died of fever soon after his marriage. The bride is, therefore, a widow before she is three years old. Her fate excites the pity of the Hindoo, who thus concludes his brief account;—"The infant will live a life of unmitigated misery, every innocent pleasure, not to speak of the special privileges of her fortunate sisters, being prohibited. How long will this horrible custom be tolerated in India?" What a question to ask? Why, the "horrible custom" will be tolerated so long as Hindoo gentlemen are pleased to tolerate it. Let an educated Chettia come forward to accept some poor little girl widow as his bride. Let a few influential Chettias promise him support, that is promise to live in friendly intercourse with the pair; and the "horrible custom" is doomed. In such a matter there is no help but self-help. If half-a-dozen Hindoos combine to put down virgin widowhood there will be an end to it. They have had enough, and more than enough, of fine talk. They must suit action to their words. Why do not Hindoo gentlemen of position offer to dine with young men of their caste who marry virgin widows? It is different with the question of infant marriage. Here, Government is making itself simply ridiculous by talking of neutrality in one breath and yet, in another, threatening to *enforce* an infant marriage *by law*.

—The *National Zeitung* says that the Emperor of Germany proposed to raise Prince Bismarck to the rank of Duke (Herzog), which in Germany is higher than that of Prince (Fürst), and to make his sons Princes, and that the Chancellor declined the honour, as his pecuniary circumstances did not allow him to accept it. The Emperor, according to the *National Zeitung*, while accepting the Chancellor's refusal, took the opportunity of nominating Count Herbert Bismarck Minister of State, an appointment which he communicated in very cordial terms.

Tuesday, May 22.

—The P. & O. Company's s.s. *Siam*, with the English mails of the 11th instant, left Aden for Bombay at noon on Monday 21st, and the same Comany's steamer *Victoria* left for Colombo and Australia at the same hour today. The mail will probably reach Bombay on Saturday.

—Mr. A. W. Crawley-Boevey, the Acting Chief Presidency Magistrate, who has been enjoying a month's leave at Ceylon, has returned to the Fort Police Court, Bombay, and resumed his magisterial duties, which Mr. Herbert Batty discharged during his absence.

—A densely crowded open air public meeting was held on Sunday at Lahore about the National Congress. Raja Rampal Singh and several others addressed speeches, earnest, loyal and moderate. The Congress was thoroughly vindicated. Great enthusiasm prevailed. So says a telegram to the *Times of India*.

—From the 1st of July the Post Office will deliver in the usual course of letter and parcel distribution all articles on which Rs. 10 and under has to be collected, thus saving the public from sending for their parcels. The Postal authorities at home have been so struck with the advantages of the V. P. P. system that they have asked for all necessary information regarding its working, as they wish to introduce it into England.

—The traveller killed by an avalanche in the Kaital Nullah, Cashmere, was Surgeon Genge, Indian Medical Service. His remains have been recovered and sent into Srinagar for burial.

—The passion for opium is reported to be rapidly destroying the native population on the Marquesas Islands, where the women even more than the men are said to be addicted to this fatal indulgence. According to our Consul at Tahiti, the French authorities are afraid that the result will be the same in the Society Islands, where, in spite of the stringent orders issued to the police, the Chinese persist in selling opium to the natives. The traffic in the island appears to be a monopoly, which is put up to public competition and leased for periods of two years. According to the law, the contractor in Tahiti is allowed to sell only eleven hundred pounds per annum, but it is believed that a great deal more is sold, and that directly or indirectly the prohibition upon selling to any but Chinamen is to a great extent evaded. At the last adjudication the successful competitor secured his privilege for Tahiti for sixty-six thousand francs per annum, a sum which it is calculated would yield him a profit of from forty-five to fifty per cent. As the quantity of opium which in San Francisco may be bought for about sixteen shillings is sold in Tahiti for £5 to £5-16-8, it does not appear that the opium monopolist adds the attraction of cheapness to the allurements of this pernicious drug.

—The Government of India have addressed the Secretary of State again, urging the repeal of the Import duty upon Indian silver goods for India.

—A telegram from Hyderabad says: There now seems to be no prospect of a compromise being arrived at. The Government have resolved to let the law take its course, and attach the property in possession of the suspended Minister, pending ulterior proceedings. On the other hand, the Sirdar considers that his overtures having been rejected without discussion, he must fight it out, leaving his case in the hands of his lawyers.

Wednesday, May 23.

—A telegram from Ahmedabad dated yesterday says: "The cholera epidemic is increasing. The total number of deaths on Sunday was 52; on Monday there were 108 cases and 38 deaths up to noon. To-day 90 cases and 46 deaths have been reported. Besides these there are many other unregistered cases. Assistant-Surgeons and medical pupils have been distributed all over the city. Amongst the deaths occurring to-day was that of Mr. Lee, a mill-engineer, whose wife died on Sunday."

—Mr. Leslie Saunders, Commissioner of Berar, was killed by a fall from his horse at Chikalda in the Ellichpur district on May 22. Mr Saunders, who entered the Civil Service in 1858, had, previous to his appointment to Berars, for many years been the Commissioner of Ajmere.

—A public meeting was held in the High School Hall, Allahabad, on May 21st, Mr. C. Chapman, Deputy Commissioner, was president. Sriwan Swamy, Secretary to the Cow Memorial Fund, Allahabad, addressed the meeting in Hindi, for one hour, on agricultural welfare, commercial prosperity and national and international wealth as tending to the political greatness of the Empire. He strongly advised the preservation and improvement of the bovine species, especially of cows. The Swamy was listened to with rapt attention. The president said the movement was a noble and laudable one, and was deserving of help. It would do good to all India Support should be given ungrudgingly. A resolution, expressing sympathy and approving of the submission of a memorial, was unanimously passed.

—Tweknalu, who was captured at Mone by Col. Sartorius, is an outlaw. He was formerly a Shan priest who married the mother of the young Shan Prince whom King Theebaw had made Tsawbwa of Mone, *vice* the rightful Chief, Kunkyi, who, having in conjunction with several others rebelled against the Burmese in 1882, fled to Kiangton during the minority of his stepson. Tweknalu assumed the regency until 1886, when, after the British annexation, the exiled Chiefs returned to their native States in the train of the Limbin Prince and reinstated themselves. Tweknalu fled from State to State until May, 1887. When the Limbin confederacy was broken up, Tweknalu and Kunkyi were invited by Mr. Hildebrand, Superintendent of the Shan States, to lay their respective claims before the Chief Commissioner, who decided in favour of Kunkyi, the hereditary Chief. Tweknalu fled to some Trans-Salween Shan States, and busied himself in gathering adherents, and a few months ago, returning to Mone, succeeded in ousting the rightful Sawbwa, refusing allegiance to the British, and attacking and overrunning territories subject to the Chiefs' feudatories of British Government; also committing dacoities on peaceable villages.

Colonel Sartorius next proceeds to Mokme to reinstate Kunhmon, the rightful Sawbwa, whom Sawlapaw, the Eastern Karenee Chief, has driven away. The latter and followers are now holding the southern portion of the State.

—The first "bathing parade" at Attock was held on the 16th, and a gunner of the 5-1 Southern Division Royal Artillery very nearly came to grief. He got accidentally into the current and was rapidly being carried down the stream. He called loudly for help, and a boat that was handy was about to be put out to go to his aid, but a non-commissioned officer of the Royal Irish Regiment, boldly breasting the current, swam out and rescued the fast sinking man and brought him out. He was unconscious for a time, but was eventually brought round.

—The best houses in the best part of Murree have been taken up for Ayub Khan, and many people who would have liked to live at Kashmir Point are compelled to put up elsewhere. "The Sirdar," says a correspondent of the *Bombay Gazette*, "will not be a valued addition to Murree by any means, and with a large colony of Afghans already in Rawalpindi he might just as well have been kept a little further down country."

—The Government of India has decided that gratuities paid in India to widows of officers killed in action in Burma are liable to the income-tax. Officers and others serving with the Sikkim force are not exempted from the tax.

—Two native constables of the Chitpore thannah have been sentenced to six month's rigorous imprisonment each, for receiving an illegal gratification, in the shape of Rs. 8, from a boat manjee, in consideration of not proceeding against him in reference to some rice that they suspected him of having misappropriated.

—A few days since an Egyptian officer holding the rank of major arrived at Saati from Khartoum, where he had been a prisoner for the last three years. He was as thin as a skeleton when he reached Saati. The Italian General San Marzano received him well, and sent him to the hospital at Massowah. He gives a thrilling account of the torture endured by himself and the missionaries who were imprisoned with him.

—The annual census of Church membership in the Methodist body in England has recently been taken, and the returns show an increase of over 4,000 members, the largest additions having been made, it is stated, in the Nottingham district. There is an increase, too, in London.

Thursday, May 24.

—*Times of India* says:—"Our correspondent at Colombo telegraphs that the monsoon burst there on the 19th instant. Experience has pretty well established the fact that the monsoon travels north to Bombay from Colombo in about twenty-one days. We may, therefore expect it to burst here on or about June 9. Last year the burst was on June 5, in 1886 on June 17, and in 1885 on June 12!"

—The official summary of dacoity in Burmah reports Bhamo and Myadaung in the Northern Division quiet. In the Ruby Mines, Mr. Richardson, Assistant Superintendent of Police, with a party of police, attacked some dacoits on a hill and dislodged them, wound-

ing two and capturing four guns. In Shwebo several dacoities occurred, in three of which the cattle looted were recovered by the villagers; in two other cases the police patrol encountered dacoits and recovered looted property. The Central Division of the Chindwin district is quiet. In Sagaing a police post was attacked by a large body of dacoits, who were driven off without inflicting damage. The dacoits' loss is unknown. In Ava a small village was burnt by dacoits. In Myinnu the military police encountered two gangs. In one case, two Bohs were killed, and three dacoits and several guns were captured. In the other, seven dacoits and five guns were captured. In Mimbu, Southern Division, 116 dacoits surrendered, and 22 others were arrested In Myingyan the military police attacked Boh Wes' camp, killed two dacoits, and captured two of Boh Wes' wives.

In Toungdwingyee Inspectors Ingle and Brooks Meares, with eight military police, encountered a gang, killing five dacoits. Our loss is one sepoy killed.

The Eastern Division is quiet, except for an attack on the police post. The Burmah police in charge fled without offering any resistance, and the post was burnt. This gang then attacked another police post, but here it was driven off with loss, and is now being hunted by the police.

—Mr. Donald Smeaton is to be confirmed as Commissioner of the Central Division in Upper Burmah, in place of Mr. Fryer, who has been appointed Financial Commissioner.

—Samad Khan, the Ameer's late Agent at Bombay, has died at Jellalabad on his return journey to Cabul. He had been recalled, and popular rumour asserts that he poisoned himself in dread of the Ameer's displeasure. The Shinwaris of Pesh Bolak, beyond the Khyber, are again resisting the Ameer's authority, having declined to submit to the measurement of their lands by Afghan officials. Gholam Hyder, the Ameer's General at Jellalabad, is taking coercive measures.

—We noticed, says an up-country paper, some time ago the improvement in the mail service between Calcutta and Rangoon, two steamers being available every week for postal correspondence each way During the past few months the ordinary contract mail steamer has left Calcutta on Wednesday or Thursday, its departure depending on the arrival of the English mail; while another steamer, leaving on Saturday, has carried the bags without a formal contract. The days of departure from Rangoon to Calcutta were respectively Saturday and Wednesday. The arrangement during the monsoon months will of necessity have to be modified. Two steamers will leave the Hooghly every week as heretofore; but at Rangoon contract and non-contract steamers will start on Wednesdays, and there will thus be only one mail weekly from Burmah to India. With a cheap means of communication available in the telegraph, this curtailment of postal facilities for six months in the year should not be seriously felt by the Rangoon merchants or by the general public.

—Cholera is still increasing at Ahmedabad, Nearly 300 fatal cases have been registered this week. Among Europeans, Mr. J. Thomas, the Government Telegraph Master, lost his grand-child. Hindoos are celebrating the "Havan" ceremony, but the Collector has prohibited caste-dinners since yesterday.

—*Dnyanodaya* says: "It will be wholesome to all India to have Abdul Huq's iniquity brought fully to light and to have him receive righteous punishment. By his offer to restore a part of his plunder he confesses to having deceived and robbed the ruler who had elevated and trusted him. A man in humble life who did such wrongs would soon take a term in prison. Abdul Huq's guilt is greater than that of a man in a humbler position, and we hope he may not be allowed to fail of punishment in prison."

—About 25,000 people have been employed upon the new railway line between Mandalay and Toungoo which is now approaching completion. It is not, however, intended to open the whole for regular traffic till January, as the stability of the earthworks needs to be tested by the approaching monsoon. One or two trains weekly will be run.

Friday, May 25.

—The following is the summary of the Bombay Presidency Report for the past week: —Rain in parts of Hyderabad, Nasik, Rutnagherry, Poona, Ahmednuggar, Sholapur, Bijapur, Belgaum, Dharwar, and Canara. Cotton-picking progressing in parts of Kaira. Harvesting of late crops continues in Hyderabad. Ploughing for next season progressing generally. Fodder scarce in parts of Tanna, Surat, Rutnagherry, Dharwar, and Kattywar.

—The total number of deaths registered during the week ending Tuesday, 22nd May, 1888, was 443, being 20 less than the preceding week and 63 more than the week ending the 17th May, 1887; 2 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 21; Brahmins, 20; Lingaet, 1, Bhattias 6; Hindoos of other castes, 233; Hindoo outcastes, 40; Mussulmans, 90; Parsees, 18; Jews, 1; Native Christians, 9; Eurasians, 2; Europeans, 2; while the rate of mortality per 1,000 of the population was 24·99. There were 103 deaths from remittent fever, being 11 more than the last week and 14 more than the corresponding week of last year. There were 13 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 9. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 77, 14 and 12 last week, against 67, 19 and 11, respectively, in the corresponding week of last year. During the week 306 births were reported in the different districts.

—During the proceedings in London of the Baptist Union of Great Britain, a memorial was adopted to the Government, condemning the licensing of sin in India and certain Crown Colonies.

—Three noted Bombay pickpockets have just been sentenced to hard labour at the Girgaum Police Court. The first to 2 years and the others to 18 months each.—A Parsee signalman has been run over by an engine at Hancock Bridge. He was killed on the spot.

—The Banks were closed yesterday for the Queen's birthday. Exchange remains at a few fractions over 1s. 4d. per rupee. An upward tendency is prophesied.

LARGE FIRE AT BYCULLA.

Last Saturday in the small hours of the morning, a large block of Chawls in Haines Road, Byculla, Bombay, was burned down. It was inhabited by about 150 families of various castes. Happily no lives were lost. The Byculla fire engine in charge of the police was soon on the spot; several Mills in the neighbourhood also sent fire engines, and through their united endeavours the fire was got under in about an hour. The buildings were not insured; thus the total loss, calculated at Rs. 15,000, falls upon the owner, who it is stated was negotiating their sale, and had actually received 1,000 rupees on account.

EMPEROR FREDERICK'S GOOD SENSE.

A Continental correspondent of an English newspaper remarks—"What good sense and feeling it showed on the part of the Emperor Frederick to order that he should not be prayed for as His Majesty, but as God's servant! Nothing used to grieve his spirit so much at San Remo as to be treated with servility, as if he were above the common law. He has a keen sense of the nothingness of Imperial rank, unless as a means to the discharge of certain public duties."

TELEGRAPHIC NEWS.

London, May 18th: In the House of Commons, Sir James Fergusson, in reply to a question, said the British Government declined to recognise the unlimited claims of Portugal in the interior of Africa, or the right of that country to stop the free passage up the River Zambesi. Sir James added that nothing would be neglected to promote the legitimate development of our South African Colonies.—Sir John Gorst, the Under-Secretary of State for India, in reply to a question in the House of Commons, stated that no official communication had been received with reference to the transfer of Sind from Bombay to the Punjab. No such change was possible, as the Home Government would not assent to such a proposal.—A meeting of the leading Parnellite Catholics took place in Dublin yesterday with regard to the late Papal Brief, condemning the Plan of Campaign and Boycotting. The discussion lasted for nine hours, and eventually resolutions were passed declaring that the assertions made in the Papal Decree were baseless, protesting against its issue, and furthermore declaring that the Irish people cannot admit the right of the Vatican to interfere in the political affairs of their country.

New York, 18th: The Democrats everywhere throughout the United States support the re-election of President Cleveland.

Constantinople, 18th: The Imperial *Irade*, approving the Suez Canal Convention, has been issued. The Porte has abandoned its claim to preside at the extraordinary sittings of the Commission. but will require the Turkish representative to preside at the annual meeting only in conformity with the terms of the Convention. The modified Convention permits Turkish troops to be conveyed through the Canal to the Eastern Coast of the Red Sea only.

London, 18th: The P. & O. Company has declared a dividend at the rate of 5 per cent. per annum.

19th: It has been decided to add two more vessels to the British Mediterranean Squadron. In the House of Commons last evening, Sir John Gorst, the Under-Secretary for India, in reply to a question said that Government declined to interfere in the Legislative powers, which are in force in India, by advising the repeal of the Contagious Diseases Act in that country.

21st: A meeting was held yesterday in the Phœnix Park, Dublin, at which upwards of eight thousand were present. Resolutions were passed endorsing the protest of the Parnellite Catholics against the Papal Rescript The meeting was not attended by the clergy.

Philadelphia, 21st: Floods of the Mississippi have submerged 250,000 acres, mostly of wheat land, in Illinois, and terrible distress prevails among the population.

London, 22nd: Mr. Thomas Condon, M. P., for East Tipperary, who was convicted and imprisoned on a charge of inciting persons at Mitchelstown not to fulfil their lawful obligations, and was released on Saturday last, has been sentenced to another month's imprisonment for an offence under the Crimes Act.—A special telegram to the *Bombay Gazette* says:—"I understand that the India Office insists that in the event of Sind being annexed to the Punjab, the whole of the Central Provinces should be transferred to Bombay Importance is attached to the expression of local opinion.

Berlin, 22nd: The reprisals to which the German Government will have recourse owing to the recent stoppage of a German traveller near the French frontier, will consist in the exaction of passports vised by the German Embassy in Paris of all Frenchmen entering Alsace-Lorraine.

Baroda, 23rd: Colonel Leacock, the officer commanding at Camp, Baroda, was accidental-

ly drowned this afternoon. This melancholy event has cast a gloom over the Camp.

Simla, 23rd: The Tibetans attacked Gnatong in force this morning soon after daylight. Their force is estimated at 1,500 men. They never got within 300 yards of the stockade; and by 10 o'clock they were in full retreat over the Jakola Pass. Our loss was three killed and seven wounded. The Tibetans loss is estimated at fifty The affair was principally one of skirmishes.—Later intelligence shows that the Tibetans were two to three thousand strong. A company of the Derbyshire Regiment under Captain Gossett and 200 Pioneers under Colonel Bromhead, are pursuing in two different directions. The three killed on our side are No. 2659, Sergeant Luke Leckington, Derbyshire; No. 1686, Sepoy Kharak Singh, and No. 1811, Sepoy Hookerim Singh, 32nd Pioneers. The seven wounded are of the Pioneers. Three of them are severely wounded. The enemy's loss is estimated at 100.

Srinagar, May 23rd: There has been only a slight decrease of cholera in Srinagar during the last three days. The disease is prevalent throughout the valley. The new cart road from Uri towards Murree is reported to be free from the disease.

Charlottenburg, May 24th: The marriage of Prince Heinrich with Princess Irene of Hesse was solemnized here to-day.—The Emperor of Germany was present at the ceremony.

Ottawa, May 24th: The Marquis of Lansdowne has started for England.

Indore, May 24th: Mr. Henvey, the Agent to the Governor-General in Central India, held birthday durbars this morning at the Residency; one for his Highness the Maharaja Holkar, G. C. S. I., and another for his Highness the Maharaja of Dhar. A levee was also held for European and Native gentlemen. Colonel Wylie, C. S. I., Political Agent of Bhopal was also present. Everything passed off satisfactorily.

THE MARCH OF THE AMERICAN PROHIBITIONISTS.

As the Presidential election is drawing near, the papers are publishing the names of those men who may stand as candidates for the President's chair. The Prohibition party are, like David's mighty men in the Cave of Adullam, becoming a great host, and will soon record a large vote for a Prohibition candidate. This third party is composed of strong anti-liquor men, ministers of the Gospel, and most all good men who wish to see liquor banished from the country. It was formed on account of both of the other parties catering for the rum-sellers' vote, and now both parties are courting the temperance vote. But the leaders of the Prohibition party mean to stand firmly by themselves, believing they will grow strong enough to return a man of their own. Drink is to have no quarter whatever. The Methodist ministers are Prohibitionists almost to a man, and are doing all they can to influence their people against drink. More than three hundred saloons have been closed in the city of Philadelphia alone during four weeks by the judges.

A World's Conference of Young Men's Christian Associations will be held at Stockholm in August.

In the course of a bright and animated letter to the *Indian Witness*, the Rev. F. D. Newhouse suggests that the forthcoming Methodist Bishop of India should fix his residence at Allahabad,

OUT AND ABOUT IN BOMBAY.

A profitable time was spent by a company of Marathi-speaking Christians one evening last week at the home of Rev. A. W. Prautch, Umerkhadi, in considering the important question of

"WHAT MORE CAN WE DO TO CONVERT THE HEATHEN?"

Over fifty were present, the only Europeans being Revs. Bruere, Prantch, Robbins, and Moore, Mrs. Moore, and Miss Abrams. Papers were read by three native brethren, Messrs. Goray, Bhangsha, and Rambhau. About ten took part in the discussion which followed, when some good points were made. That it was wrong to work from a sense of duty only. Love should be the motive. Love for souls. The people whom they sought to reach should see that their motive was love. On this point they could take a lesson from the Salvation Army. Then Christ must be lived before the people as well as preached about; they must reflect Christ; let Him shine through them, and as glass to be shone through must be free from spots and stains, so it was important that they should be cleansed and kept cleansed. Rev. W. W. Bruere spoke powerfully on the necessity of being filled with the Holy Spirit. This gathering was an enjoyable and interesting occasion. May the result remain in increased qualification for the Lord's service, and power in making His name glorious among the nations.

The Queen's Birthday was celebrated at the Temperance Hall, Colaba, by a tea for sailors and soldiers. The Hall was well filled, and judging by their interested looks the men fully appreciated both the refreshments and the efforts the friends made to entertain and interest them. Mrs. Gladwin and Mr. Carroll conducted the musical arrangements. Rev. C. P. Hard gave a somewhat humourous Temperance address in which he warmly enlogised the two ladies to whom the evening's entertainment was due—Her Majesty the Queen and Mrs. Briggs. Rev. A. W. Prautch went straight at the men with an earnest Gospel address. His words evidently went home to the hearts of many. Mr. T. Carroll told what salvation had done for him, and Rev. E. F Frease concluded, by urging that the Queen's birthday was a good day on which to be born again,

One of the Missionaries of the M. E. Church in Bombay says he has a man in his employ who is selling copies of the Gospels at the rate of 75 per day. During the last four months this missionary and his helpers have disposed of 1,200 Gospels in Marathi, Guzerathi, and Hindustani at 1 pice each; 2,500 tracts at 1 pice to 4 pice, and 1,700, at 1 pie. 3,000 tracts have also been carefully given away to those who could read.

In a recent midnight visit to the saloons of this city, for the purpose of Christian effort among fallen men and women, one of the human wrecks that was met with, was a once famous doctor, now a wretched bundle of rags. An imported foreign girl who could speak English well, refused a Christian publication that was offered to her, "because they always made her feel uncomfortable." Another became deeply interested in the personal testimony of the visitor in reply to her query as to whether "it was real." There is an almost unlimited field of work in this direction. All who long for the salvation of the fallen women of Bombay—many of them imported girl-victims—should liberally support the work of Mrs. Dora M. Gladwin, Home of Hope, Tardeo, Bombay, and that of Miss Richardson, Reformatory Hospital for Women, Girgaum, Bombay.

Several points in the third Chapter of Malachi were considered at the weekly meeting, at the Home of Hope on Tuesday. The necessity of entire consecration as a condition of blessing. The folly and sin of robbing the unchangeable and long-suffering God by rendering to Him less than His due, and the absolute ownership of the Lord over His people, all they are, all they have, and all they do.

EUSTACE REID.

"FRIENDS" IN COUNCIL.

THE Society of Friends in England have recently had a day of United Prayer for Home and Foreign Missions, at their head-quarters, Bishopsgate Street, London. The report which has reached us, records that the meetings were solemn, and the presence of the Lord manifest. The prayers were more numerous than the addresses, and the spirit of all the meetings was that of prayer.

Different Friends called attention to those parts of the Mission field with whose workers they had more particular connection, bringing out the individual needs which specially required intercessory prayer.

In Madagascar the condition of the Native Churches, individual conversions, and the health of the Missionaries were specially pleaded for. For the Indian Missions, "workers and conversions," and for the Native Christians of those Missions "the knowledge of God and power of His Holy Spirit." China and Japan, Syria and Palestine, workers in Constantinople, Bulgaria, America, and the Continent of Europe were also remembered. In the evening meeting, the claims of the Home Missions were more specially dealt with. We glean a few thoughts which may be cheering and helpful to workers in this country.

C. W. Pumphrey: Just as the lives of some Christians are becoming a failure, because in everyday matters they are seeking first something else than the kingdom of God, so spiritual barrenness in ourselves and others is often the result of putting self instead of "all men" first in prayer. Probably in all intercessory prayer we need to begin with humiliation and confession of sin. Then come other requisites. Knowledge, not only of men's need, but of the mind of Christ: "Know and you will feel, know and you will pray, know and you will help;" the love that finds the closest communion with Christ in seeking to save the lost; the self-sacrificing service in the spirit of Christ that is needful alike for the conversion of souls and the health and growth of the Church; the constant watchfulness for things to pray about, and things to do, that leaves no service injured or omitted simply through lack of observation; giving, for "the measure of our giving is the measure of our receiving;" definiteness, perseverance, union, praise. When God's people thus give themselves to prayer, compelled by the heart's longings after God and after the salvation of men, genuine revival is near.

George Gillett quoted, "And He saw that there was no man, and wondered that there was no intercessor, therefore His arm brought salvation unto Him." The point lies in this, that there was no man to intercede. There is apt to be selfishness mixed up in our prayers. Look at the way Moses interceded for the people, "And if not, blot me, I pray Thee, out of Thy book which Thou hast written." Job

set an example of interceding for his sons. We need to be led from the personal and the family needs, to lift ourselves out of semi-selfish interests, to the things that occupy the mind of Christ. His coming is delayed till the Gospel is first preached to all nations. The sooner His great commission is fulfilled the sooner He will come. Governments may thwart the progress of true Christianity, but Christians must stand in the breach. Ezekiel says, "I sought for a man among them that should stand in the gap before me for the land, that I should not destroy it, but I found none." Shall such a thing be in this Gospel day? Let us get into the mind of Christ, who, touched with pity, left His glory to work out His mighty salvation. If we would be Christ-like, let us examine ourselves what we know of intercessory prayer, and may God direct our hearts what to pray for.

C. G. Moore, of the China Inland Mission, spoke of the privilege and joy of giving our best to the Lord. When the multitudes were fainting with hunger, the Master said to His disciples, "Give ye them to eat," and *as they gave* their all, not only were the multitudes filled, but the disciples had much more at the end than before they began to give. We need to learn the lesson that it is as we give that God's blessing comes. Often God's store-houses are locked because we do not give. To a good spender God is treasurer. Give your best love and sympathy and energies and prayers to the Lord's work, and as you pour out He will pour in. "Give, and it shall be given unto you." When anything is lacking in our lives we ought to think what we ought to be giving, for we may be carelessly or ignorantly withholding something.

Frederick Sessions: When people are really consecrated they give naturally. When we have the men and women all the rest will follow. We want the best men with tact and sympathy, who are consecrated to work.

H. S. Newman: The question comes to many of us, How can I have the closest communion with Christ? The answer comes in the words of George Gillett at the Richmond Conference, that it is in getting right down alongside of the sinner in the effort to rescue him that you find that closest communion you have been hunting for for years. We may often learn from children. A little girl one afternoon, instead of singing, "See our hearts aglow," sang, "*Keep* our hearts aglow." I believe in times of visitation with all my heart, but what we need is the abiding power, that the Lord may *keep* us. If we are to have our hearts kept aglow, we must get down into the royal quarries.

S. Southall: Home and Foreign Mission work dovetail into one another. Years ago I prayed for long that we might have some foreign missionary go out from our own meeting, because I saw it would be sure to bring blessing on the work at home. When H. E. Clark and his wife and William Johnson went to Madagascar, though we missed them sadly, blessing came on our own meeting and home mission work. The fruitful Church at home will bring out workers for the foreign field. No Church should be content with simply paying down its £5 a year for a Malagasy teacher, or so on. I wish young men would go out from our adult schools, that parents would be more willing to let their children go out. Our Home and Foreign Mission Committees need our prayers. Let us be willing that God should show us our weak points.

A THOUSAND PERSONS SAVED.

A correspondent writes to the *Christian Standard*, of Philadelphia, that 1,000 persons have been saved at New York during the revival meetings which have been going on there for nearly three months.

HOW IS AFRICA TO BE SAVED?

By Edward W. Blyden, LL.D.

In view of the serious obstacles which have so far confronted the work of African evangelisation and civilisation through European agency, it is a matter of serious concern among Christian workers as to how the work should be done. There is, perhaps, not one of the members of missionary boards or committees, whose experience in the African work extends over ten years, who does not feel a measure of discouragement.

Now, in view of these melancholy experiences, what is to be inferred as to the will of Providence? It is evident that the Gospel of Jesus Christ is designed for all countries and climes—for all races and nations; but it is also evident that we have this "treasure in earthen vessels," which subjects it to human conditions and limitations. The constitutions of mortal men, who are to be instruments of proclaiming the glad tidings, are not adapted to all countries and climates; yet the command is, "Go ye into *all the world* and preach the Gospel to *every creature*." This was the parting injunction of the Saviour to His disciples. But he had told them before, that the Spirit of Truth whom He would send to them after His departure, would explain what He had said unto them, and guide them into all truth. Now, after the Spirit had come, and had filled the disciples with the power for their mission, and they began to organise for aggressive work, it was found necessary to add to the number of evangelistic agents. Accordingly, under the direct inspiration of the Holy Spirit, seven men were chosen as evangelists, among whom was Philip. This man, after the murder of Stephen, went away from Jerusalem, and preached with great success in the city of Samaria. The injunction not to enter into any city of the Samaritans had been withdrawn, and the whole world was now opened to the preachers of the Gospel. They went over into Europe, penetrated farther eastward into Asia, went south to Arabia. But there lay Ethiopia, with its inhospitable climate and difficulty of access. What was to be done? The Spirit which was to guide them into all truth met the emergency. An African had come up in search of truth to Jerusalem, and, having completed his mission, was returning to his home, and was so far on his journey as to have reached the southern confines of the Holy Land, when Philip the Evangelist received a message from Heaven concerning him: "The angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went, and behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning; and, sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot."

Now, this incident I take to be a symbolic one, indicating the instruments and the methods of Africa's evangelisation. The method, the simple holding up of Jesus Christ; the instrument, the African himself. This was the Spirit's application and explication of the command, "Go ye into all the world," &c.—giving the Gospel to a man of Ethiopia to take back to the people of Ethiopia.

We are told that after the singular and interesting ceremony, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Philip was not to accompany the eunuch, to water the seed he had planted, to cherish and supervise the incipient work. If he desired to do so—and perhaps he did—the Spirit suffered him not, for he "caught him away."

The eunuch "went on his way rejoicing."

—*From "Christianity, Islam, and the Negro Race."*

PUBLIC OFFICE AND PRIVATE CHARACTER.

Men of the most disreputable private character, says *The Australian Christian World*, are too often carried into power by the votes of honest and pure men, and their moral influence is a thousand times more disastrous to the country than their political views are beneficial. It is time Christian men awoke to the facts that the liquor traffic with all its abominations will never be prohibited by drunken legislators, that the morals of society are not likely to be conserved and protected by men whose private lives are unclean, and that men who have little or no regard for Divine law are not to be trusted with the power which makes or mars a nation. When the Christian Churches become thoroughly alive to their responsibility in this matter an improvement will set in.

FOOLHARDY FEAT BY A BALLOONIST.

An American balloonist named Baldwin boasted that he had dropped from a balloon 5,000 feet by the aid of an open parachute. This feat fired the ambition of Edward D. Hogan, another balloonist, and he announced that he would drop double the distance and start with the parachute closed. The *St. Louis Globe-Democrat* thus relates how he performed the feat at Jackson, Michigan:—

"The balloon shot up almost straight to a distance of fully 10,000 feet. It then settled about 400 feet and hung like a ball in the heavens. The anxious and excited crowd of people on the ground watched the balloon with bated breath. The parachute was closed. Hogan drew it up till he reached the ropes to which he lashed himself. He did not expect the parachute to open for the first 200 feet or 300 feet, and he was afraid he might be shaken off the bar by the rapidity of the fall unless he took the precaution to fasten himself. When he stepped on the edge of the car to spring off into space some of the spectators grew pale and sick. Surely this daring man was going to certain death. A shout of terror goes up. Hogan has jumped. Down like a cannon-ball he fell for 500 feet. The parachute has not yet opened. He was falling like a meteor, and the spectators shut their eyes. Suddenly a shout goes up. The parachute has caught the air and opened. Hogan's flight downward was almost stopped with a jerk. Then the parachute settles down to a steady journey earthward with its passenger, and in three minutes from the time the reckless man left the balloon he landed safely in an open field. He was overwhelmed with congratulations, and is the hero of the hour."

God wants men who will be as brave for the salvation of India as Hogan was foolhardy for the sake of a little worthless applause.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Service, 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday and Saturday at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also castoff clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev, G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder. Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

RATES OF SUBSCRIPTION.	Rs. as.
One year, delivered by messenger in Bombay.	6 0
Ditto with postage to any part of India ...	7 10
Ditto ditto America or Australasia.	9 4
Ditto ditto Great Britain	10 14
Single copies	0 2

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English Agents:—Messrs. Dyer Brothers, Rose Street Cornor, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, MAY 26TH, 1888.

NOTES AND COMMENTS.

DR. E. W. BLYDEN, the negro Christian statesman of the Republic of Liberia, considers that the principal instruments in the salvation of Africa must be her own sons. Africa has earned for herself the name of "the grave of Christian missionaries," so great has been the mortality among them. Although the climatic conditions of India are more favourable than those of a large part of Africa, to evangelism by European and American missionaries, there can be no doubt that the counterpart of Dr. Blyden's axiom in regard to Africa, will apply to India. The principal instruments in the salvation of India also, must be her own sons. No one will endorse this assertion more emphatically than the missionaries themselves. European and American missionaries have, in the providence of God, an important part to act, and the number who volunteer for service in India will speedily be multiplied ten and twenty fold. But however great may be the revival of missionary interest in the home countries, it can hardly be expected to overtake the needs of 250 millions of people—a population as large as that of Great Britain, Germany, the United States, and Canada, combined, with 100 millions to spare.

It has, therefore, been with feelings of considerable sadness and disappointment that in our recent extensive travels we have noticed so few Native Christian young men giving any adequate thought to the salvation of their country people. Looked at in the light of eternity, it seems an astounding condition of things that young Native Christians should be planning their lives in the direction of worldly emolument and honour, while millions of their own people are perishing in darkness and superstition for the want of that gospel which the Native Christians have received through the consecration and self-denial of the Churches of Europe and America. Jesus Christ does not want to save the young men of India in order that, after passing F. A. or B. A. examinations, they may occupy positions in Government service. We thank God that there are many bright individual exceptions to the general thoughtless apathy.

While the Churches at home are exhorted to still greater zeal and liberality, Native Christians must have their awful responsibility pressed upon them. Prayer must be made that God will mightily work upon their hearts by His Holy Spirit, producing a Divine abandonment in His service that will lead them, in the fullest sense, to present their bodies "a living sacrifice, holy, acceptable unto God, which is their reasonable service."

It is unnecessary, however, that Native preachers should be ordained ministers, or in any way in the employ of Missionary Societies. India would be greatly benefitted by a large development of Native lay agency. Immediately a man is converted his great desire should be to get others saved. But many Christian young men, notwithstanding that they have received a good Biblical education at Mission Schools, plead, apparently with some honesty, in extenuation of their selfish lives and want of fruitfulness for God, that no one can preach without a lengthened theological training. Who is responsible for that hallucination it is unnecessary to enquire. It is a device of the devil. The only theological education that a really saved person requires is the gift of the Holy Spirit. A Pentecostal baptism would qualify hundreds of Native Christians to be lay-preachers, owned of God in their own neighbourhoods to the salvation of multitudes of souls.

According to a London telegram received in Bombay on Monday, Sir John Gorst has announced that the Imperial Government will not undertake to decide whether licensed sin in India shall be abolished or not, but will leave the matter to the decision of the Government of India, The reason assigned for this course is that the Indian Government possesses legislative powers. To complete the absurdity of the position, the telegram ought to have stated that the infidel system of State-sanctioned sin was not initiated locally, but was forced upon British possessions at the dictum of the home Government.

This evasion of their responsibility by the Ministers of the Crown in England, is not the act of statesmen, but of shuffling and opportunist politicians; and will only tend to increase the indignation of the Christian public of Great Britain. The home agitation will blaze all the more because the home Government disclaims responsibility. How the British Churches feel has been from time to time illustrated in these columns by quotations from the *Christian*, the *Rock*, the *Christian Commonwealth*, and other papers. The unity of the Christian Press of Great Britain upon this subject is further indicated by the *Methodist Times* to hand by the last mail. The most prominent place in that paper is occupied by an editorial article justly entitled "British Devilry in India." The red-hot words of that column and a half will burn into the hearts of the second largest Protestant body in Great Britain.

In commencing its article the *Methodist Times* says:—

"When the great work began, twenty years ago, few if any of us realised that we were laying an axe at the very root of political despotism and social wrong, as well as delivering

the Christianity of Christ from the successors of Judas Iscariot. We are not ignorant of the nameless infamies of Greece and Rome, but history records nothing more outrageous than that system of systematic debauchery which, after a long struggle with wickedness in high places, we destroyed in England. The fanatical champions of masculine lust fought desperately to the very last. How little they understand the vastness and the thoroughness of the work which God has begun! They are now about to have a further revelation of His will, and to experience another crushing defeat at the hands of Jesus Christ. The scene of action is transferred from the camps and seaports of England to the vast continent of India."

The conclusion of the editorial is equally emphatic:—

"In the communication which follows this article Mrs. Butler appeals to women, and she will not appeal in vain. We make a similar appeal to men. Thank God, the number of men who are not cowards and brutes is much larger than official sensualists imagine. Mrs. Butler and her sisters will not fight the battle of Indian womanhood alone. Thousands of chaste men will eagerly solicit the high honour of fighting at their side. We have little to hope from a Government which tolerates in its midst such men as Colonel Hughes Hallett. But we shall bring this Administration to its knees, as we brought the last. The London papers are trying their old game of silence. What do we care? We won in the teeth of their fierce opposition before, and if they have not yet learned wisdom, we can defy them again. The hour is most propitious. The vile system has just been abolished both in Italy and in Norway. In Paris itself the *Société de Médicine Pratique*, consisting of 200 of the chief medical men of the city, has condemned the whole system, and demanded its complete abolition. This movement among the doctors is most significant. The last stronghold of the enemy is tottering. Be of good cheer, Mrs. Butler! You have wept, and prayed, and pleaded until your bodily strength is shattered. But before you enter into rest, you shall see the salvation of God."

God is not mocked with impunity; no, not even by Cabinet Ministers, Viceroys, Governors and Lieutenant Governors. If Herod has been forgotten, the recent suicide of the British Admiral who forced licensed sin upon Shanghai, and then, returning to England and joining the Church of England Purity Society, endeavoured to keep it from condemning this monstrous outrage against God's law, may be meditated upon with profit by the high-placed personages in question, in connection with the following words of Holy Scripture:—

"There is nothing covered that shall not be revealed; and hid, that shall not be known.

"The Lord executeth righteousness and judgment for all that are oppressed.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy."

Mr. George Sturge, of London, a prince in faithful stewardship of wealth, has entered into rest at the age of 90. For more than 20 years he acted as his own executor on a munificent scale. He sometimes gave a thousand pounds at a time. He carried on the systematic and business-like disposal of his means till within a few weeks of his death. If it is a good thing to bequeath money to the Lord's work when the testator must necessarily lose his hold upon it, how much better it is to have the pleasure of disposing of wealth during one's life-time, thus while we live laying up treasure in heaven to the utmost of our ability. We trust that this faithful servant of God will find many imitators both within and without the Society of Friends to which he belonged. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth, shall be watered also himself."

SHOW YOUR COLOURS!

BY REV. THEODORE L. CUYLER.

I AM no believer in the doctrine commonly known as the "Apostolic Succession;" but there is one apostle who has quite too many successors in these days. It is poor, cowardly Peter, when he denied his Master in the courtyard of the Judgment Hall at Jerusalem. What a chance to have played the hero! Suppose (as we once heard Sam Jones the evangelist say) "Peter, instead of acting like a poltroon, had pushed his way through the jeering crowd, and, throwing his arms around his buffeted Saviour, had cried out, 'This is my Master, this is the Son of God—*hands off!*' who knows what the result might have been?" Surely enough, and one result would have been that Peter would have saved his character, and have been spared the bitterest tears of his life. He would have shown his colours as a loyal servant of Jesus Christ, instead of "showing the white feather" as a coward.

When Christ bestows converting grace He expects confessing grace on our part. "Whosoever shall *confess* me before men, him will I also confess before my Father which is in heaven." The secret root of faith in the heart is not enough without the visible trunk and fruit-bearing branches. "Let your light *shine* before men," and not be hidden under a bed or in a corn-measure. Christ demands a fearless, outspoken, love-inspired acknowledgment of Him as Lord and Saviour from every person who hopes to be acknowledged by Him in the day of judgment.

We frequently meet with halting, timid people, who have a trembling faith in Christ, and a feeble hope that they are Christians. They may be such, but they are unwilling or afraid to let the world know it. Their feeble lamp would brighten up if they had the courage to bring it out into the air; but they hide it away, and it is dying down, just as we have seen a candle go out in a close room for want of oxygen. No one is the better for these clandestine Christians, who try to steal along towards heaven on tiptoe lest somebody discover them. This is a miserable style of life. We do not affirm that no one can be saved who does not openly join some Christian Church; but we do affirm that every day spent by a truly converted man or woman outside of the Church of Christ is almost a day lost.

Every honest convert should not only enlist for the Master, but put on the uniform. Otherwise he is living under false colours; he loses the wholesome sense of responsibility; he loses opportunities to do good to others; he loses self-respect, and is in danger of losing the favour of Him who has said, "Whosoever is ashamed of me before men, of him will I be ashamed when I come in my own glory." No one should rashly unite with the Church who has not given his or her heart to Jesus Christ. But with the inward faith should come prompt and spontaneous open confession. A soldier who expects victory must burn the bridges of retreat behind him. There is no presumption in this when he is fighting under the omnipotent "Captain of his salvation."

But after the first step of union with the Church has been taken, there are too many who fail to show their colours. It is moral cowardice which keeps hundreds of people silent in prayer-meetings. They are fluent enough in selling goods, and fluent enough in talking at social gatherings. A veteran Christian once said to me, "I could face a battery of Lee's army during the Civil War, but I can't face a prayer-meeting." "Yes, you can," I replied, "if you actually try it; we will pick you up if you fall." The good old man did make the attempt, and found such help of God, and also such solid satisfaction in doing his duty, that he continued to take part freely in devotional meetings until his dying day. A young convert ought to begin to open his lips for Christ at once, or else Satan will hamstring him with cowardice. If there is a fire of love to Jesus kindled in your soul, my young friend, let it flame out! Immodesty is not the besetting sin with young converts commonly; there is far more danger of concealment or of compromise through cowardice. In whatever company you are, or under whatever circumstances, never be ashamed to show your colours as a follower of Christ.

There is an incident which used to be current during the war-times which will bear to be repeated. It affords a capital illustration that our Master will always bless the faithful servant who dares to do his duty.

"Last night," said a Christian soldier to his chaplain, "in my barrack, before going to bed, I knelt down and prayed, when suddenly my comrades raised a loud laugh, and began to throw boots and clothes at me." "Well," replied the chaplain, "suppose you defer your prayers till after you retire, and then *silently* lift up your heart to God."

Meeting him soon after, the chaplain said, "You took my advice, I suppose. How did it answer?" "Sir," replied the soldier, "I did take your advice for two or three evenings; but I began to think it looked like denying my Saviour; so I once more knelt down and prayed as at first." "What followed?" "Why, sir, not one of them laughs now. The *whole fifteen now kneel down* too, and I pray with them."

MORE TO FOLLOW.

Two coloured women are now on the way from America to Africa to serve as missionaries amongst their own people.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Second Quarter. Lesson X.

Sunday, June 3rd.

Matt. xxvii : 33—50.

Subject :—Jesus Crucified.

I. Introductory.

1. *Golden Text:* He humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2. 8.

2. *Parallel Narrative:* Mark xv : 20-37; Luke xxiii : 26-46. John xix : 17-30.

3. *Home Readings :—*

M.	Jesus crucified	Matt. 27. 30-44.
Tu.	Jesus crucified	Matt. 27. 45-53.
W.	Before Pilate	John. 18. 28-40.
Th.	Before Herod.....	Luke 23. 6-16.
F.	Delivered by Pilate	Matt. 27. 24-32.
S.	Despised and rejected	Isa. 53.
S.	"It is finished".....	John 19. 25-37.

4. *Memory Verses :*—35-37, inclusive.

II. Historical.

There is no event in secular history so well authenticated or so realistic as our Lord's crucifixion. The account is given with many touching details by all four evangelists. Since our last lesson the divine tragedy has gone rapidly forward. The holy Sufferer has been tried six several times and each time has triumphed over his accusers. First, before Annas, then before Caiaphas, then in the judgment hall of Pilate, then before Herod, and finally before the Roman Procurator again, who, although convinced of His innocence, yet acquiesced in the murderous and malicious wishes of the Jews, and remanded Him forth to crucifixion "without the gate, permitting them to heap upon Him, both before, at, and afterwards, the grossest and most demeaning insults which their wicked and hardened hearts could suggest.

Concerning the *place* of the crucifixion it has been written: "And so they came to the fatal place, called Golgotha, or, in its Latin form, Calvary—that is, '*a skull.*' Why it was so called is not known. It may conceivably have been a well known place of execution; or possibly the name may imply a bare round scalp-like elevation. It is constantly called the '*hill* of Golgotha,' or of Calvary; but the Gospels merely call it '*a place*,' and not a hill. Respecting its site volumes have been written, but nothing is known. The data for anything approaching to certainty are wholly wanting; and, in all probability, the actual spot lies buried and obliterated under the mountainous rubbish-heaps of the ten times taken city. The rugged and precipitous mountain represented in sacred pictures is as purely imaginary as the skull of Adam, which is often painted lying at the foot of the Cross, or as any other of the myriads of legends, which have gathered round this most stupendous and moving scene in the world's history. All that we know of Golgotha, all that we shall ever know, all that God willed to be known, is that it was *without the city gate.* The religion of Christ is spiritual; it needs no relic; it is independent of Holy Places; it says to each of its children, not '*Lo, here!*' and *lo, there!*' but 'the kingdom of God is *within* you.'" It was before noon on Friday in the cold season (Mark xiv : 54) of A. D. 33 that our Lord was led forth to be crucified. In the way he fell exhausted under the weight of the cross, but was not too weak to address words of sympathy with the tender hearted women of the city who pitied Him. He was crucified between two "thieves" upon a Latin cross: He spoke seven times; retained consciousness to the last, and, amid the convulsions of universal nature, "yielded up the ghost." Truly, it has been said, "Socrates died like a philosopher, but Jesus Christ like a God."

III. Exegetical.

33. *And when they were come unto a place called Golgotha.*—It was so called, very likely, because it was an elevation shaped like a human skull.

34. *They gave him vinegar to drink mingled with gall.*—This *vinegar* was a kind of sour wine which was mixed with some stupifying ingredient such as myrrh or quassia. This was usually given to criminals in order to deaden the pain. *And when he tasted thereof, he would not drink.*—Our Lord met death heroically, and, in the accomplishment of the great work committed to Him He wavered not for one instant, but in full consciousness of all the horrors of crucifixion, He gave Himself for the world. And, as Bengel says, He wished to retain His senses fully undisturbed, even to death.

35. *And they crucified him.*—A German physician, Dr. Chr. Gottlieb Richter, has given the following description of the horrible agony attending this mode of death. "1. The position of the body being immovable and unnatural, the arms being violently extended backwards, the least motion caused the most painful sensation all over the body, but especially on the lacerated back and pierced members. 2. The nails, being driven through the hands and feet, at those places where many nerves and tendons meet, which were, accordingly, either wounded or violently pressed, caused constantly increasing pain. 3. Inflammation set in at the pierced hands and feet, and, in fact, every where, where the circulation of the blood was obstructed by the violent tension of the body. The pain, caused thereby, and the insufferable thirst increased every moment. 4. The blood, which found no place in the wounded and distended extremities rushed to the head, extended the arteries unnaturally, and thus caused the most violent headache. 5. In consequence of the general obstruction of circulation, the blood in the lungs accumulated, pressing the heart more and more, swelling all the veins, and thus causing nameless anguish." *And parted his garments, casting lots.*—They, *i. e.* the soldiers, divided the outer garment among them by ripping the seams, but as the inner priest's robe was seamless, they disposed of it by throwing dice for it. *That it might be fulfilled, &c.*—This part of the verse is evidently spurious. It is not found in the R. V.

36. Jesus was crucified before the sixth hour, so the Roman guards placed at the foot of the cross would have time to reflect upon the remarkable events of the day.

37. *And set up over his head his accusation.*—It seems to have been forgotten before. It was written in the three principal languages of the civilized world by Pilate's order, evidently to insult the Jews. As Nast well says: "It was an official publication to the whole world of a great political fact; namely, of the rejection of their King by the Jews, and of the solemn public declaration by the priests and people that they had no other king but Cæsar. Thus the true dignity of Christ was acknowledged in His very ignominy, and the honour of their rejected Messiah became their national disgrace."

38. *Then were there two thieves crucified.*—They were evidently crucified after the Lord by another set of soldiers. These two thieves may have been political prisoners.

39. *They that passed by reviled him.*—Our Lord was crucified in a public place, and at the time of a great public festival.

40—44 Seven scoffs of the by-standers may be noticed. The populace referred to the destruction of the temple forgetting that His prediction was even now being fulfilled. (Jno. ii : 19-23.) *He saved others; himself he cannot save.*—Little did they consider the great truth they were uttering. In the salvation of a world He cannot spare himself. "It behoved him to suffer." *He trusted in God; let Him deliver Him now.*—This was blasphemy, for they *knew* that He trusted in the living God. *The thieves also—cast the same in his teeth.*—Although one of them repented almost immediately afterward, (Luke xxiii : 42), perhaps convinced by the supernatural darkness which came on, they at first joined with the populace and the chief men in taunting and reviling the innocent Sufferer.

45. *From the sixth hour there was darkness, &c.*—It lasted three hours. It was not an eclipse, for it was at the time of the full moon. It was "over all the land."

46. *About the ninth hour Jesus cried with a loud voice.*—The agony of the cross was now at its height and Jesus was passing through the valley of the shadow of death. *My God!*—(Psa. xxii. 1). Before, He had always used the more intimate expression *My Father*, but still he could call God *His own. Why hast thou forsaken me?* The work of redemption must be accomplished alone. Nast says: "For a moment Jesus *felt*, indeed, not the nearness of His God, and therefore calls upon Him in the deepest lamentation."

47. *This man calleth for Elias.*—They made this mistake because Jesus spoke in Aramaic.

48. The work of redemption having been accomplished Jesus no longer refused the proffered drink of soldier's wine.

49. *Let be*—There seems to have been the feeling of pity on the part of some, and continued mockery on the part of others. "Aid from *you* is unnecessary as He has called for *Elias.*"

50. Luke, (xxiii : 46) says that he cried, "Father, into thy hands I commend my spirit." We are told here that our Lord's death was not apparent but real. He died in six hours of a broken heart.

IV. Doctrinal.

1. Obvious reasons can be assigned why the Redeemer of a lost world should die by Crucifixion. It was not only the most painful, the most ignominious, and the most public death, but also the best adapted to reveal the ethical glory of the God-man; His hanging between heaven and earth was emblematical of His being the Mediator between God and men, and corresponded to various types in the Old Testament—the transfixing of the paschal lamb, and the elevation of the brazen serpent. Finally, it is said, that, as the serpent on a tree had overcome the first man, so he was to be conquered on a tree by the Second Adam. (Nast.)

2. The death of Christ was a necessity. God could never have given His only begotten Son to die such a cruel death had it not been a necessity. Says Farrar concerning this death:—"Indeed a death by crucifixion seems to include all that pain and death *can* have of horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness."

V Homiletical.

The four chief points in the history of the passion, before us, are: (1) *Jesus in the power of the Gentiles:* (*a*) They press a Jew into the service of the Cross; (*b*) They offer their stupefying drink to the Lord while dying; (*c*) They divide among themselves, and gamble for, His clothes, and guard His corpse; (*d*) They make the King of the Jews a robber-chief (2) *Jesus in the power of the Jews*: (*a*) The derisive song of the people; (*b*) Christ blasphemed by the Chief of the Jews and the teachers; (*c*) Insulted even by their own dying criminals—He can give us no help. (3) *Jesus sinks into apparent hopelessness, and with Him the Jewish and Gentile world, though then it is that He is really victorious.* (*a*) The funeral pall of the world, on the darkening of the noon-day sun; (*b*) Jesus' exclamation, on the judgment of death;

(c) The last disappointed chiliastic expectation of help from Elijah; (d) The last cry of Jesus, or the dark mystery of redemption. (4) *The destruction of the world's old form, and the signs of redemption and of the new world.*

2. How much God must hate sin is illustrated in the death of our Lord. Christ came to save from sin and to take it away the Lamb of God was slain.

3. Study the details of the death of Christ if thou wouldst in some sense realize what He has endured for thee.

GOOD THINGS FROM THE MAY MEETINGS.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

THE Bishop of London, speaking at the Annual Meeting of the Church of England Temperance Society, said:—"The tide was rising and soon it would rise high enough to float their ship majestically over every bar. Nothing would induce them to relax their efforts to close the liquor shops on Sunday, and they meant to win. Were it possible, he would like to fire their souls and rouse general indignation respecting the iniquitous traffic in drink among the Natives in our Colonies. This was carried on by English traders, and formed a terrible blot upon England's escutcheon. It was said by the heathen that it was better to be a Mohammedan than a Christian, since the former was at least sober. He would not let the subject drop, and he hoped everyone would do his part to free England from the foul blot on its national name."

TRINITARIAN BIBLE SOCIETY.

Rev. John Wilkinson, at the Meeting of the Trinitarian Bible Society, speaking of the extended circulation of the Scriptures, said it was most marvellous that in answer to prayer the whole of the Russian Empire was now open to the distribution of the Hebrew New Testament to some four millions of God's ancient people. That was marvellous in these latter days, when persecutions were going on and some feared banishment from Russia. Within the last two days only he had received information from Russia that instead of the police interfering with the work where there were crowds, the authorities were sending the police from the central office to protect those who were distributing the New Testaments. On the 7th of April seven hundred and fifty Hebrew New Testaments were distributed in four hours.

BAPTIST ZENANA MISSION.

AT the Annual Breakfast in connection with the Baptist Zenana Mission at Cannon Street Hotel there were present Rev. E. Summers, of Serampore, and Rev Romanath R Chowdry of Allahabad. The Report said: "The outlook in India is calculated to cheer and encourage. There are workers in eighteen stations: Calcutta, Baraset, Delhi, Agra, Allahabad, Benares, Bankipore, Dinapore, Serampore, Monghyr, Dacca, Soorie, Barisal, Khari, Tikari, Simla, Bhiwani, and Madras. The staff consists of forty lady zenana visitors, twenty-seven assistants, forty-six Bible-women, and fifty-three Native school teachers. There are now fifty girls' schools, including three boarding schools, several high-caste schools, and many Sunday schools, with an attendance of 1,650 children. The number of zenanas regularly visited for instruction is 850, the pupils 1,837; but this does not include a large amount of evangelistic work—purely Bible-teaching from house to house, carried on in Calcutta and in several other places The Christian training in the boarding schools at Delhi and Entally has been greatly blessed in the development amongst the girls of earnest Christians. The Normal School in Calcutta is doing good work in training Bible-women and school teachers, some of whom are the fruit of the labours of our own workers."

CHRISTIAN COLPORTAGE ASSOCIATION.

Lord Kinnaird, presiding at the Meeting of the Christian Colportage Association, deplored the increasing popularity of literature of a questionable character, and spoke a word of warning against religious novels, which are by some good people not only recommended but circulated without any discrimination. A new development of the work is an arrangement whereby hawkers and small shopkeepers, in villages and elsewhere are supplied with cheap books of a wholesome kind, to be sold instead of the trash which is only too generally offered for sale by small dealers.

NATIONAL TEMPERANCE LEAGUE.

Mr. Caine's speech at the Anniversary of the National Temperance League, was a strong condemnation of the conduct of the Government of India in thrusting drink-shops upon the most helpless and ignorant of the population, by means of what is known as the "outstill" system. He called upon total abstainers to use their influence to get a resolution passed in the House of Commons to at least secure local option to the people of India.

The Bishop of London said on the same occasion that the self-control of the moderate drinker is no example to the saints of Christ, nor to others who can do without his example. The weak and fallen who need sympathy and help get but a poor example from the man who takes in moderation what causes so much mischief on every hand. With great force the Bishop showed that true nobility and manliness is shown by self-sacrifice, and he called upon moderate drinkers to take up that light cross and show a disposition to suffer and bear a little in the Christian cause.

THE CHURCH ARMY.

At the Meeting of the Church Army the claims of India and also of China and Ceylon were considered by Mr. Swann Hurrell and Mr. G. B. Studd respectively, both of whom have only just returned from the scenes of which they spoke. The consecration of life to service that is so hard a matter even in England, seems to involve in India a still greater amount of self-denial and self-renunciation. Special men are wanted for India, men who will live out not only the letter but the spirit of the Ten Commandments. Those, concluded Mr. Howell, who would embark in missionary work must be at one and the same time powerful and gentle Christians—powerful in preaching the Word, gentle in living it.

I. F. N. S. AND I. SOCIETY.

It was announced at the annual gathering of the Indian Female Normal School and Instruction Society that a donation of several thousand pounds has been promised by a friend of the society, to build a female hospital at Benares. One too is wanted at Patna. To build the one 3,500*l.* are urgently needed, and to endow both a further sum of 1,200*l.* per annum is requisite.

CHURCH MISSIONARY SOCIETY.

The Church Missionary Society's Meeting this year crowded Exeter Hall to the very doors. Anxiety was felt lest the speakers should not be able to get in. The *Rock* says, "We never remember so full a meeting." Among the speakers was Bishop Crowther from Africa, now eighty years old. Dr. Bruce from the Punjab said his "parish" was 500,000 square miles in extent; and he asked, Where were the men for the work? The Bishop of Sodor and Man after warmly pressing upon them the need of fit men for India, superadded to the tests of their fitness, "the expediency of total abstinence," which was immensely cheered, the more so when he told a story, on the authority of Mr. Spicer, about a tea plantation, where, of 3,000 coolies, 2,000 are too drunk on the Monday to resume work, for they contract to be made drunk at the cheapest rate. The proceedings were saddened by the receipt of telegrams containing news of the death of Bishop Parker in Central Africa, and of the perilous position of another Missionary.

MISS WESTON'S WORK AMONG SAILORS.

Miss Weston said at her Annual Meeting that among the blue jackets in the Royal Navy, there had been a year of healthful progress. On every hand one saw reason for encouragement, even week by week; and as they stood at the close of another year, their language was, "This is the Lord's doing, and it is marvellous in our eyes." They aimed at the social and moral welfare of sailors; but, above and beyond all, at their spiritual regeneration as well. Three agencies had been found under God, to exercise a vast influence for good throughout the navy; these were the Royal Naval Christian Union, the Royal Naval Temperance Society, and the Royal Naval Purity Society. At Devonport over 1,000 had signed the pledge, while at the Sailors' Rest, during 1887, 167 evening services had been attended by 92,600 sailors and marines.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

THE STUDENTS' REVOLT AT MADRAS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—With reference to the war-cry raised in your columns by "*an old Missionary*" allow me to ask if it is true that the late lamented and venerated George Bowen preached in the streets and highways for forty years with the result that "CONVERTS WERE NOT MADE," and whether he did not frequently say that he could not point to a single case of conversion from Hinduism as a direct consequence of the "simple evangelistic measures" of his life.

In the dearth of public intelligence the secular press may be excused for making the most of the Madras troubles, yet it is doubtful whether in connection with an excitement which when fully considered shows little discreditable to the body of students and nothing at all to the Professors, it is wise for Christian workers, at the instigation of occasional writers moved perhaps by a personal rivalry, and some of them at least wont to riot in unbelief and the exaltation of heathenism, to turn and rend each other in the sight and for the pleasure of a common enemy.

I am, yours, &c.,

PRESBYTER.

22nd May, 1888.

[A letter has been received upon the above subject, signed "A. B. C." We must, however, decline to insert correspondence unaccompanied by the name of the writer.—Editor, *Guardian.*]

CHANGE IN DISPATCH OF MAILS.

The monsoon sailings of the P. and O. mail steamers from Bombay to Europe, until and including September 11th, will be on Tuesday instead of Friday.

PASSENGERS ARRIVED

Per P. and O. steamer *Thames*, May 20th.

From London—Lieut Col and Mrs Cox Mrs Fowell Mrs Carter Mr Carter Jr Mr Thurston Miss Hindel Mr M Collins and Col E Shaw.

From Brindisi—Mr Priest Mrs Gubbay Miss Langridge Mr Dane Mr McLaughlin Mr W Corkhill Mr J E Johnson and Mr Bridge.

From Aden—Mr A Lawson, Sub Egr, P W D and Miss Lawson.

PASSENGERS SAILED

Per P. and O. Str. *Assam*, May 22nd.

For Brindisi—Lieut W E Hill Col Wise Mr Shepherd Mr R A Gamble Mr Owen Mr Moseyk Mr J P Goodridge, and Hon Raymond West.

For London—Mr and Mrs A Horrocks and Mr J T Horrocks.

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J. Staples, 29th February 1889	10	2	6
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2. Passengers, Luggage, Parcels, Horses, Carriages and all articles carried at Passenger Coaching rates will be booked to, and from, the Byculla Station as at present.

3. All articles booked as Goods at Goods Train rates, including Grass, Hay, &c., will be received at, and despatched from, the Bombay Waree Bunder Goods Depôt as heretofore.

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Bombay: Purity Trumpet Book Depot.

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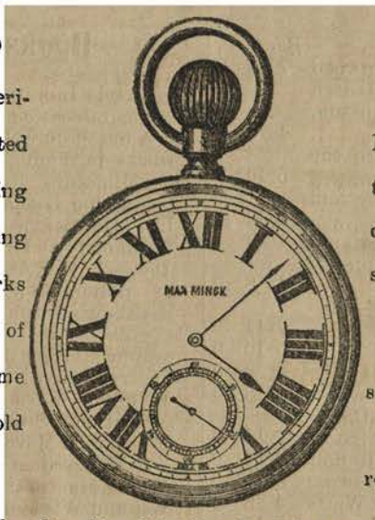

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